224 with them and informs the flanking hunters with bird calls. When completely surrounded the flanking parties drive the pigs back against the central group where the best archers are stationed. As the pigs charge back, they are shot at close range. Usually an arrow will stop a peccary so that it can be killed later with a club. If the hunters are well organized very few peccaries escape.

252 The hunters then open up all the pigs and take
[264] out the viscera. The entrails are emptied and along with the heart, liver, etc., are thrown on hot coals to broil and are eaten on the spot.
[442] When opening an animal the hunter grasps a handful of skin over the belly and cuts it off with a bamboo knife leaving a round hole through which the viscera are drawn out. After everyone has eaten, the carcasses are carried back to camp where the meat is cut up and shared among the families, the man with a large family getting more
[251] than one with a small family even though the man had not shot anything. All meat that cannot be eaten in a day or two is cut up and dried.

224 The Nambicuara now have a few dogs which
[231] they use when hunting jaguars. The dogs drive the jaguar into a tree where it can be shot with a gun or with arrows. Sometimes a wounded jaguar will attack the hunters, and injuries occur. Marciano's 6-year old son had his head and face clawed by a wounded jaguar which his father was not able to kill with the first shot of his shotgun.

Armadillos are dug out of holes. The soil is first loosened with a stick and then dug with a gourd, the diggers sometimes having to go as deep as 8 feet. When they get near the armadillo they put a long stick under it and force it up against the top of the hole in order to prevent it from digging further. When near enough a man reaches into the hole with his hand and pulls out the armadillo. If the hunters are very hungry
[264] they will roast the armadillo on the spot, taking left-over pieces of roasted meat home to their families.

224 Although sharing is the custom, and it is amus-
264 ing to observe several men sitting around a 6-inch lizard to eat it, single hunters sometimes succeed in avoiding their obligations. One day as I walked along with Cascudo, followed by several Nambicuara some distance behind, he killed a snake and threw it into the bushes and signaled

252 The Nambicuara method of processing manioc in comparison with that of the Camayurá is simple and crude. The following describes the method used today: Marciano's wife dug up a burden basket full of manioc from a field belonging to the Protestant Mission. She sat under a tree [177] and peeled the tubers with an old butcher knife (formerly a piece of bamboo was used). She washed the peeled tubers and placed them in a calabash. She then took a grater made from a piece of kerosene box about 2 feet long and 6 inches wide to which an 18-inch strip of perforated tin was nailed. She placed one end of the grater in a larger copper basin (belonging to the mission) while the other end rested on the edge, and while steadying the grater with one hand she grated the tuber with the other. The tubers did not stand in water nor were they dipped in water during the process of grating.

After the tubers were grated she dipped out a calabash full of mash and began pressing it with her hands and pouring the juice into another calabash. After she had drained off as much juice as possible she picked up a handful of mash (*wénere*) and rolled it and squeezed it until no more juice could be expelled. This ball she placed in another calabash and continued making balls until the calabash was full. She then patted down the balls to form a round loaf about 10 inches in diameter and 4 inches thick, which she set out on the bare ground to dry in the sun. [251] After several days in the sun these loaves get hard and dry and form the storable product (*kiaskdayare*) from which the edible cake *kó'tsire* (also called *wakdnare*) is baked. The juice (*eyéuse*) which was left in the calabash she poured into a slight depression in the ground, and after the liquid had drained off she collected the thin film of starch flour (*akatsáiru*) along with some sand, rolled it into a ball, and placed it in hot ashes to bake. [415] The lack of pottery vessels prevents the Nambicuara from saving and boiling the juice. They know, however, that the juice is valuable, and when they have cooking vessels they boil it to form a thick porridge.

When the Nambicuara wish to prepare a greater quantity of pulp they use a piece of bast for a press. This is a piece of embira bark about 3 feet long and 8 inches wide called *sáru*. A woman rolls a ball of pulp in the strip of bark and twists the bark until the pulp is dry. The balls are then

853 nail she opened the rat and threw the viscera and
252 the rat on the coals. Within 15 minutes that rat was eaten, entrails and all, while Kaoro and I looked on in a state of horrified fascination.
[862] Children thus begin by eating broiled meat and fish; pieces of sour, gritty manioc cake are given to them at a more advanced age.

PUBERTY

881 When a boy reaches the age of 14 or 15 he has
[304] his upper lip and the septum of his nose pierced with a sharpened fibula of a monkey ("macaco-prego"). One man holds the boy's arms, another his head, while an older male relative performs the piercing. Small plugs of bamboo are then placed in the holes. The following night the shaman leads the band in singing and dancing. Food is prepared in large quantities and offerings are made to the ghosts who are believed to be present
[553] at the ceremony. The boy is now given a name which he will keep throughout his life. If the boy's father is dead he will use his father's name. If the father is alive he will use the name of some dead member in his grandfather's generation. In this way names are passed from one generation to another. An important part of the boy's puberty ceremony is the ritual beating administered by the old men of the band. He is now permitted to take part in the singing and can be present when the sacred flutes are played in the flute hut. Although this creates an attitude of obedience to the older men, he still continues to be abusive toward the women of the band. His unmarried female cross cousins now begin to notice him and openly show their desire to go hunting with him.

The puberty ceremony for girls is much more elaborate. After a girl has her first menses her father builds a small hut in the center of the camp, in which the girl is secluded. She must remain in this hut day and night and is attended by her
[202] female relatives. The chief then calls all members of the band together, even sending messengers to distant hunting parties. When the band is united the chief organizes a hunt in which all the men take part, and they must remain away from the
● [251] camp until the moon is full. While on the hunt they accumulate a great quantity of smoked meat. When the moon is full, the men send a messenger to the camp to whom the women give some of the

[p. 103(B)]

[Fig. 18]

241 They subsist chiefly on the produce of husbandry; the development of agriculture in their backward milieu [229] constitutes one of the paradoxical traits of this tribe.

242 As a general rule, it may be said that the Nambicuara eat of everything; unlike some other Indians, they do not shun certain species of animals. A mosquito that lands on their body, a louse, a locust, a small lizard that scampers by--nothing is spared.

[252] Some of them carry sticks to kill any snakes they may encounter; they roast them in the embers and eat the delicacy with pleasure.

After roasting their catch, they discard only the stomach.

At the camp on the Primavera River, whenever one of them was hungry he would run off into the bush and return with a live calango [a small lizard]; after beating the head of the little animal against a piece of wood [230] he would throw it into the hot ashes. Later he would tear open the animal's abdomen with his nails, remove the stomach and enjoy the rest. On another occasion, the Indians caught an armadillo and killed it by twisting its neck.

In hunting and fishing they use arrows that will be described later.

252 They prepare the eggs of the wild duck (Cairina moschata,
242 L.) by nestling them in shallow depressions in the embers after
[245] turning them on a diminutive spit stuck through a small hole punched in the shell.

The meat of large game--deer, paca (Coelogenis paca),
[225] capybara (Hydrochoerus capybara)--is utilized only after it has been pounded in a mortar or beaten between two pieces of wood.

[Fig. 19]

244 They cut off large pieces with their nails, with their teeth, and sometimes with knives of wood or bamboo. No sooner have they gulped down what is in their mouth than they suck their fingers, clucking their tongue noisily.

251 The Tagnani are familiar with the preserving properties of smoke; the meat we handed out to them was not all eaten on the same day. They hung the remnants on the barbecue [moquém].

264 The children partake of a meal immediately; the women eat later... whatever is left over, if there is a leftover. This, by the way, is the rule even among civilized Indians... But in general, if there is plenty, each helps himself to whatever there is, when he wishes and as he wishes; the food belongs to all.

262 [236] They skillfully remove the gall bladder from the liver of the animals they devour, but they do not have a special name for it.

[252] Aarú is a cake which the Cocozu prepare by pounding up a whole roasted armadillo in a mortar until its bones are completely mashed, and then mixing it with manioc dough in the form of beiju.

[325] An upland rat (Scapteromys gnambiquarae, Miranda Ribeiro), which the Paresi call cólori, is prized by the Nambicuara as a delicacy. They call it arantaçú.

241 They gather and utilize the produce of their husbandry from day to day. They have no special harvesting time, and no stores or surpluses except for the tobacco which they keep between two sticks hanging from the ceiling thatch.

251 There is always manioc dough in the house; it is the Nambicuara bread, which they eat with all their other foods. They keep the dough in large baskets lined with pacova (1) leaves.

1. A kind of banana. (Ed.)

[237] Leftover honey is kept in the gourd; it does not reach fermentation because the desire [to drink it] soon revives in some Indian...

261 We did not see any rite connected with food; but the soldier
[159] Gouveia, who was held prisoner in a Nambicuara village for six months in 1911, witnessed such a ceremony. The Indians of that village (which was named Urutau) had killed a large tapir. (1) This was
[158]

1. Tapirus americanus, fairly abundant along the rivers of the area. Hard to catch because very wary.

[the present for] a feast. They dragged the animal to the village plaza. Then the men went off into the bush to gather branches with

226 Tephrosia toxicaria is a poisonous legume, a kind of tingui
214 [Lupinus cascavellia] used in fishing.
278 They are not familiar with the fishhook, and use [276: full page of figures] [277] a sort of fish trap made with bamboo or with the stem of the titara liana (Desmoncus sp.).
262 The following foodstuffs are represented in the collection.
--Guaiatú: white maize.
--Urinodzu: manioc dough, which under microscopic examination proved to be very rich in starch grains. The root, once grated,
252 is pressed [by wringing] with a straw cord, the çaaru. (1) The grater
[145]

1. [Heloisa Alberto Torres notes that the cylindrical tube used to press manioc by some Amazonian tribes must have spread from the Guianas to the valley of the Amazon. Métraux considers the woven band used for the same purpose and found on the periphery of the tube territory a more primitive form. The simple straw cord of the Nambicuara would thus constitute an even more primitive variant.]

is of the type used by the Xingu Indians (Suya, etc.). It consists of a board with about two [twenty?] rows of small sticks.
[Fig. 17]
262 --The larvae of a butterfly, which they eat alive.
--Katununú: anthill clay, which they also eat.

. . . . . .

[628] --A mushroom, orelha de pau (Polyporus sp.), which is eaten, and beans (Phaseolus sp.) of unusual aspect were also found in one village. [278] The smoked [moqueada] head of a great anteater was
[251] found in a basket by Miranda Ribeiro during the 1909 expedition.
415 Mortars (nutêzê) are hollowed out by means of fire and used to
252 pound meat and other foods.